The Rights Owed to Muslims, the Importance of Maintaining Family Ties and Forty Ahadeeth in this Regard

Question: What rights do Muslims owe to each other and how should they treat each other? Please explain the Islaamic teachings on this issue.

Answer: The Qur'aan and the Ahadeeth have detailed the behaviour of Muslims towards each other. Please note the following verses of the Qur'aan:

If two groups of Mu'mineen fight each other, then reconcile between them. *(However, despite your efforts to reconcile,)* **If the one group transgresses against** *(oppresses)* **the other, then fight that** *(transgressing)* **group until they return to** *(the obedience of)* **Allaah's command** *(to live in peace and harmony with other Muslims)*. **If they return** *(to the reconciliation process and stop fighting)*, **then reconcile between them with justice. Be just, for Allaah loves those who exercise justice.**

The Mu'mineen are all brothers *(because they all belong to the same Deen)*, **so reconcile** *(create harmony)* **between your brothers** *(whenever a dispute arises)*. **Fear Allaah so that mercy may be shown to you.**

O you who have Imaan! Men should not mock other men for perchance they *(those mocked)* **may be better than them** *(those who mock)*. **Neither should any women mock other women, perchance they** *(the mocked ones)* **may be better than them** *(those who mock)*. **Never find faults with yourselves** *(with other Muslims)* **and do not call each other** *(by derogatory and insulting)* **names.** *(For a person to be labelled with)* **The name of sin** *(to be referred to as a person who commits a particular sin)* **after** *(he has accepted)* **Imaan is indeed evil. Those who do not repent are indeed oppressors** *(of their own selves because they will be subjecting themselves to punishment)*.

O you who have Imaan! Refrain from excessive assumption *(assuming evil things about people without verification)*. **Verily, some assumptions are a sin** *(good assumptions about people are however encouraged)*. **Never spy** *(on people)* **and never backbite each other. Does any of you like to eat the flesh of his dead brother, which you so detest?** *(Backbiting is tantamount in sin to eating the dead flesh of one's brother.)* **Fear Allaah.** *(If you repent for these sins, then remember that)* **Allaah is Most Pardoning, Most Merciful.**
O people! We have certainly created you from a single male *(Aadam υ)* **and female** *(Hawwa)* **and made you into various families** *(nations)* **and tribes so that you may recognise each other** *(so that each person may know where he belongs and who others are)*. *(Your differences in lineage and race does not give any of you superiority over others because)* **Verily, the most honoured of you in Allaah's sight is the one with the most Taqwa. Allaah is certainly All Knowing, Informed** *(Only He knows whose Taqwa is best)*. *{Surah Hujuraat, verses 9-13}*

Note also the following Ahadeeth of Rasulullaah ρ:

1. Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "Do not be jealous of each other, do not deceive each other in trade, do not have hatred for each other and do not turn your backs on each other but, O servants of Allaah, rather be brothers to each other. A Muslim is the brother of a Muslim who never oppresses him, never humiliates him and never looks down upon him because it is sinful enough for him to look down upon his Muslim brother. The blood, wealth and honour of a Muslim is forbidden to another Muslim."[1]
2. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "Never sever relations with each other, never turn your backs on each other, never harbour enmity for each other and never be jealous of each other. O servants of Allaah! Rather be brothers as Allaah has commanded you."[2]
3. Hadhrat Abu Hurayrah τ also reports that Rasulullaah ρ said, "Beware of suspicion because it is the worst of lies. Never look for faults in others, never spy on others, never vie with each other (in mundane matters), never be jealous of each

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[1] Muslim (Vol.2 Pg.317).
[2] Muslim (Vol.2 Pg.316).

other, never harbour enmity for each other and never turn your backs on each other. O servants of Allaah! Be brothers unto each other."[3]

4. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "Whoever conceals the fault of a Muslim brother, Allaah will conceal his faults in this world as well as in the Aakhirah, and Allaah will assist his servant as long as His servant assists others."
5. Hadhrat Abu Dardaa τ narrates that Rasulullaah ρ said, "Whenever a Muslim defends the honour of his Muslim brother, it will become binding for Allaah to defend him against the fire of Jahannam on the Day of Qiyaamah." Rasulullaah ρ then recited the verse o0f the Qur'aan which states, "It is incumbent for us to assist the Mu'mineen."[4]
6. Hadhrat Abu Hurayrah τ also reports that Rasulullaah ρ said, "A Mu'min has six rights due to him; that he be visited when he falls ill, that his funeral be attended when he passes away, that his invitation be accepted when he invites, that he be greeted when met, that his sneeze be to replied and that he be well wished for whether he is present or absent."[5]
7. Hadhrat Anas τ narrates that Rasulullaah ρ said, "I swear by the Being Who controls my life that a person has no Imaan until he wishes for his brother what he wishes for himself."[6]
8. Hadhrat Abdullaah bin Amr τ reports that Rasulullaah ρ said, "A Muslim is one from whose tongue and hands other Muslims are safe."[7]
9. Hadhrat Anas τ reports that Rasulullaah ρ once said to him, "Dear son! If you are able to pass every morning and evening without any enmity in your heart for any person, then please do so. Dear son! This is my practice and whoever loves my practices loves me and whoever loves me shall be with me in Jannah."[8]

   Having a clean heart towards other is a Sunnah of the highest category. We must therefore do our best to emulate this.

10. Hadhrat Nu'maan bin Basheer τ narrates that Rasulullaah ρ said, "In their compassion, sympathy and love for each other, the Mu'mineen are like a single body. When any limb of the body is in pain, the rest of the body responds to its call by staying awake and becoming feverish."[9]
11. Hadhrat Nu'maan bin Basheer τ also narrates that Rasulullaah ρ said, "The Mu'mineen are like a single person. When the eye is in pain, all of the body is in pain and when the head is in pain, all of the body is in pain."[10]

   In his famous *Gulistaan*, Sheikh Saadi رحمه الله says that all of mankind are like the limbs of the same body and have been created from the same basic elements. Therefore, just as one limb is affected by the suffering of the others, so too should people be affected by the suffering of the others. When this does not happen to a person, he should excluded himself from the human species.

   It is therefore the demand of Imaan a Muslim assists his Muslim brother when he sees him in difficulty and that he makes his brother's pain his own. This is what the Ahadeeth expect of us.

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[3] Tirmidhi (Vol.2 Pg.15).
[4] *Mishkaatul Masaabeeh* (Pg.424).
[5] *Mishkaatul Masaabeeh* (Pg.133, 397, 398), *Hidaayatul Qur'aan* (Vol.2 Pg.105).
[6] *Mishkaatul Masaabeeh* (Pg.422).
[7] Bukhaari, as quoted in *Mishkaatul Masaabeeh* (Pg.12).
[8] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.30).
[9] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.423).
[10] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.422).

12. Hadhrat Abu Moosa Ash'ari τ reports that Rasulullaah ρ said, "Every Muslim is like a supportive wall for another Muslim, each lending strength to the other." Rasulullaah ρ then interlaced his fingers to depict this unity.[11]

    It is seen that the bricks of a wall all serve to fortify each other and as soon as one brick starts to crumble away, the rest soon give in and the entire wall eventually collapses. Therefore, when a Muslim is weakened in any way, every other Muslim should regard the weakness as his own and do his best to remedy the situation before they all start to suffer.

13. Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ said, "A Muslim is the brother of another Muslim. He neither oppresses him nor hands him over to an oppressor. Allaah shall see to the needs of the one who sees to the needs of his brother."[12]
14. Hadhrat Anas τ reports from Rasulullaah ρ that the person whose neighbour is not safe from his evil shall not enter Jannah.[13]
15. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ once said, "By Allaah! He has no Imaan. By Allaah! He has no Imaan. By Allaah! He has no Imaan." "Who is that, O Rasulullaah ρ?" the Sahabah ψ asked. "The person whose neighbour is not safe from his evil," came the reply.[14]
16. Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ said, "Verbally abusing a Muslim is an act of sin and physically abusing him is an act of Kufr."[15]
17. Hadhrat Abu Ayyoob Ansaari τ narrates that Rasulullaah ρ said, "It is not permissible for a Muslim to sever relations with his brother (Muslim) for more than three days, during which period they both ignore each other. The best of the two is the one who is first to greet with Salaam."[16]

    Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله has stated that this Hadith does not refer to all situations because there will be no harm in serving relations with someone guilty of sin. Even if the period of severance is permanent, there will be no harm done because this constitutes enmity for the sake of Allaah. However, when severing relations for worldly reasons, the limit is three days. When relations are severed because one feels that it is below one's dignity to associate with someone, then this is probably due to pride.[17]

18. Hadhrat Abu Khiraash Sulami τ reports from Rasulullaah ρ that severing ties from another for a year is like spilling his blood.[18] A narration of Hadhrat Abu Hurayrah τ states that the person who severs ties for a year will be guilty of a sin like that of Qaabeel (the first murderer on earth). The only difference will be that the two will be separated in Jahannam, where Qaabeel's punishment will be much more severe.[19]

    Haabeel and Qaabeel were two sons of Hadhrat Aadam υ. The story of Qaabeel committing the first murder on earth when he killed Haabeel appears in Surah

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[11] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.422).
[12] *Mishkaatul Masaabeeh* (Pg.422).
[13] Muslim,as quoted in *Mishkaatul Masaabeeh* (Pg.422).
[14] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.422).
[15] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.411).
[16] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.427).
[17] *Kalimatul Haqq* pg.127.
[18] *Mishkaatul Masaabeeh* (Pg.428).
[19] *Tafseer Mazhari* (Vol.3 Pg.446).

Maa'idah. Hadhrat Abdullaah bin Mas'ood τ narrates that a portion of the sin of every murder that takes place on earth will accrue to the sins of Qaabeel because he initiated the sin of murder. A narration of Hadhrat Abdullaah bin Umar τ states that Qaabeel will suffer half the punishment of all the people of Jahannam.[20]

We can well ascertain the gravity of the sin when people sever relations for years on end and even prevent others from making an attempt to reconcile them. As stated in Hadith 12, severing relations is Haraam if it is not for a Shar'i reason. Such a person actually deprives himself of Allaah's forgiveness, as stated in the following Hadith:

19. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "The doors of Jannah are flung open every Tuesday and Thursday and every servant of Allaah who does not commit Shirk is forgiven except the two persons between whom there is enmity. It is announced that forgiveness for the two will be postponed until they reconcile."[21]
20. Hadhrat Abu Bakr τ reports from Rasulullaah ρ that the person who harms a Mu'min or plots to harm him is cursed.[22]
21. Hadhrat Waathila τ narrates that Rasulullaah ρ said, "Never express joy at the suffering of your brother because Allaah may well shower mercy on him and afflict you with suffering."[23]
22. Hadhrat Abu Dardaa τ reports that Rasulullaah ρ once addressed the Sahabah ψ saying, "Should I not show you something superior than fasting, Sadaqah and salaah?" When the Sahabah ψ begged to be informed, Rasulullaah ρ said, "Reconciling between two persons. As for causing division between people, it is something that shaves off your Deen."[24]
23. Hadhrat Anas τ narrates that Rasulullaah ρ once said, "Assist your brother whether he is an oppressor or oppressed." "O Rasulullaah ρ!" a Sahabi τ asked, "While I can understand assisting him when he is oppressed, how do assist him when he is an oppressor?" Rasulullaah ρ replied, "You will be assisting him if you prevent him from oppressing."[25]
24. Rasulullaah ρ also said, "He is not from amongst us who does not have mercy on our youngsters and does not respect our elders."[26]

Hadhrat Anas τ narrates that Rasulullaah ρ said, "When a youngster respects an old man because of his age, Allaah shall appoint people who will respect him when he gets old."[27]

25. Hadhrat Ali τ reports that he heard Rasulullaah ρ say, "When a Muslim visits his (ill) brother in the morning, seventy thousand angels pray for his forgiveness until the evening and when he visits him in the evening, seventy thousand angels pray for his forgiveness until the morning. Furthermore, he earns for himself a garden in Jannah."[28]
26. Hadhrat Thowbaan τ reports from Rasulullaah ρ that when a Muslim visits his ailing brother, he remains amongst the fruit so Jannah until he returns." This means that he becomes worthy of the fruits of Jannah because of his deed.[29]

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[20] *Tafseer Mazhari* (Vol.3 Pg.446).
[21] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.427,428).
[22] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.428).
[23] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.414).
[24] Abu Dawood and Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.428).
[25] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.422).
[26] Tirmidhi (Vol.2 Pg.14).
[27] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.422).
[28] Tirmidhi (Vol.1 Pg.116) and Abu Dawood (Vol.1 Pg.86).
[29] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.133).

27. Hadhrat Anas τ reports that Rasulullaah ρ said, "When a person makes wudhu properly and then visits his ill brother, with the intention of being rewarded (by Allaah), he is distanced a journey of seventy years from Jahannam."[30]
28. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "When a person visits a sick person or just visits his brother Muslim for the pleasure of Allaah, a caller calls to him from the heavens saying, 'You have done well, your walking has been blessed and you have built yourself a mansion in Jannah.'"[31]

Even more important than this are the relations between family members. Maintaining good family relations attracts great rewards and is a source of great blessings in sustenance. The Qur'aan and Ahadeeth stress such relations very much. Here follows some verses of the Qur'aan:

1. **Give the relative his right** *(maintain good relations with relatives)*, **as well as** *(give their rights to)* **the poor and the traveller** *(assist them in their need)*. **And do not be extravagant** *(do not spend in avenues that are wasteful)*. **Without doubt, the extravagant ones** *(those who waste)* **are the brothers of the Shayaateen** *(because they behave just like the Shayaateen)*. **And Shaytaan** *(Iblees)* **was ever ungrateful to his Rabb.** {Surah Bani Israa'eel, verses 26,27}

   Relatives should be given both their social and financial rights. Travellers and the needy should also be assisted financially, but money must never be squandered, because of which a person will be compromising on the rights he owes to others and therefore be guilty of sin.

2. **Worship Allaah** *(and do good solely for His pleasure)*, **ascribe none as partner to Him and show kindness to parents, relatives, orphans, the destitute, near** *(related)* **neighbours, distant** *(unrelated)* **neighbours, the companion by your side** *(spouses and close associates)*, **travellers and those** *(slaves)* **in your possession. Verily Allaah does not like the one who is proud and boastful** *(Therefore, one should stay away from such people)*. *{Surah Nisaa, verse 36}*

3. **So give the relative his right** *(behave kindly with him and assist him wherever possible)*, **as well as the poor and the traveller** *(all of whom should be assisted in every possible manner)*. **This is best for those who seek Allaah's pleasure** *(because assisting Allaah's creation pleases Allaah greatly)*. **These** *(people who fulfil the rights of others)* **are the successful people.** *{Surah Room, verse 38}*

4. **They ask you** *(O Muhammad ε)* **what** *(and on whom)* **they should spend** *(their wealth)*? **Say, "The good** *(wealth)* **that you spend should be for** *(should be given to)* **parents, relatives, orphans, needy and travellers** *(there is no limit to this list)*. **Allaah is well aware of the good you do** *(and will reward you accordingly)*." *{Surah Baqara, verse 215}*

5. **Verily Allaah instructs** *(people to carry out)* **justice, Ihsaan** *(do things well, as well as doing everything with the consciousness that Allaah is watching)*, **and giving** *(charity)* **to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed** *(and thereby save ourselves from ruin and Jahannam)*. *{Surah Nahl, verse 90}*

The rights due to relatives are greater than those owed to others and may not be ignored.

Ahadeeth on the subject:

1. Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ said, "Maintaining good relations with relatives creates love within families, prosperity in wealth and extension to life."[32]

[30] Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.135).
[31] Tirmidhi (Vol.2 Pg.22, 23).
[32] Tirmidhi (Vol.2 Pg.19), as quoted in *Mishkaatul Masaabeeh* (Pg.430).

2. Hadhrat Anas τ narrates that Rasulullaah ρ said, "The person who wishes to enjoy blessing in his sustenance and his life should maintain good family ties."[33]
3. Hadhrat Abdur Rahmaan bin Auf τ reports from Rasulullaah ρ that Allaah said, "I am Ar Rahmaan. I have created family ties and have extracted its name from my name (*Rahim* is derived from *Rahmaan*). I shall maintain whoever maintains it and shall sever ties with whoever severs its ties."[34]
4. Hadhrat Jubayr bin Mut'im τ reports from Rasulullaah ρ that one who severs family ties shall not enter Jannah.[35]
5. Hadhrat Abdullaah bin Abu Awfa τ reports that he heard Rasulullaah ρ say, "Mercy does not descend on people amongst whom is someone who severs family ties (when they do nothing to remedy the situation)."[36]
6. Hadhrat Abu Bakrah τ reports that Rasulullaah ρ said, "More than oppression and severing family ties, there is no sin more deserving of attracting punishment in this world together with the punishment due in the Aakhirah."[37]
7. Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ρ said, "Hadhrat Jibra'eel υ has told me that this is the fifteenth night of Sha'baan in which Allaah emancipates from Jahannam people numbering as many as the hairs on the goats of the Banu Bakr tribe. however, Allaah does not look at the Mushrik, the one who bears malice, the one who severs family ties, the one whose garment flow beneath his ankles, the one who disobeys his parents and the one who is a habitual drunkard."[38]

It must be borne in mind that maintaining good family ties should not be done only when the opposite party does the same, because this is really compensation. True maintaining of family ties is fostering them with those who severe them. Note the following Hadith:

8. Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ said, "The true maintainer of family ties is not one who only gives back what he receives, but he is one who joins ties when they have been severed."[39]
9. Rasulullaah ρ also said, "Join ties with those who sever ties with you, be good to those who are not good to you and speak the truth even though it may be against your own self."[40]
10. Hadhrat Abu Hurayrah τ reports that a man once came to Rasulullaah ρ, saying, "O Rasulullaah ρ! I have relatives who sever ties with me whenever I join ties, who are bad to me when I am good to them and who behave foolishly with me when I am most tolerant towards them." Rasulullaah ρ said, "If what you say is true, then it is as if you are sprinkling sand on them and as long as you do this, there shall always remain an angel with you to assist you."[41]
11. Hadhrat Sa'eed bin Al Aas τ reports that Rasulullaah ρ said, "The rights that the elder brother has over the younger brother is like the rights of a father over his son."[42]

Forty Ahadeeth have been quoted with the grace of Allaah. Ponder over the verses of the Qur'aan and the Ahadeeth, practise what they teach and encourage others to do

[33] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.419).
[34] Tirmidhi (Vol.2 Pg.13), as quoted in *Mishkaatul Masaabeeh* (Pg.420).
[35] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.419).
[36] Bayhaqi, as quoted in *Mishkaatul Masaabeeh* (Pg.420).
[37] Tirmidhi and Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.420).
[38] *Jawaahiruz Zawaahir* (Vol.1 Pg.580).
[39] Bukhaari, as quoted in *Mishkaatul Masaabeeh* (Pg.419).
[40] *Jaami'us Sagheer* (Vol.2 Pg.37).
[41] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.419).
[42] *Mishkaatul Masaabeeh* (Pg.421).

the same. May Allaah grant us all the ability to practise. Aameen. And Allaah knows best what is most correct.

Imaam Abu Haneefah رحمه الله Sees Allaah in a Dream and Asks about the way to Save Oneself from Punishment

Question:

Imaam Abu Haneefah رحمه الله said that he saw Allaah in his dream on 99 occasions. It was his desire that if he had the good fortune to see Allaah again, he would beseech Allaah to show him how human beings could be saved from His punishment on the Day of Resurrection. When he had the great pleasure of seeing Allaah for the 100th time, he entreated: "O Allaah How can we be saved from Your punishment on the Day of Judgement?" Allaah replied that
anybody who sincerely recites these Glorious Names morning and evening, shall get salvation from His punishment. The du'aa then follows: "Glory be to Him Who remains Forever and Ever…" Is this an authentic narration? Which book does it appear in?

Answer: This incident is reported in the reliable books of Hanafi Fiqh such as *Tahtaawi alaa Durril Mukhtaar* (Vol.1 Pg.36), *Fataawaa Shaami* (Vol.1 Pg.48) and *Ghaayatul Awtaar* (Vol.1 Pg.21). Here are the words of Shaami[43]: "I saw the Rabb of glory 99 times in a dream and told myself that if I see Him for a 100th time, I shall definitely ask Him what it is that will save the creation on the Day of Qiyaamah. When I then saw Him again I asked, 'O Most Honoured Rabb Whose praises are most sublime and Whose names are most pure! What is it that will save creation from Your punishment on the Day of Qiyaamah?' Allaah then said that it was to recite the following du'aa morning and evening:

سبحان الأبدي الأبد سبحان الواحد الأحد سبحان الفرد الصمد	Glory be to Him Who remains Forever and Ever. Glory be to Him Who is The One and Only. Glory be to Him Who is Single and Independent.
سبحان رافع السماء بغير عمد سبحان من بسط الأرض على ماء جمد	Glory be to Him Who raised the Firmament (sky) without any pillars. Glory be to Him Who stretched out the earth on frozen water
سبحان من خلق الخلق فأحصاهم عددا	Glory be to Him Who created the creation and then kept meticulous count of them

[43] *Fataawaa Shaami* (Vol.1 Pg.48) and *Ghaayatul Awtaar* (Vol.1 Pg.21).

سُبْحَانَ مَنْ قَسَّمَ الرِّزْقَ وَلَمْ يَنْسَ اَحَدًا ۔	Glory be to Him Who distributes sustenance and never forgets anyone
سُبْحَانَ الَّذِیْ لَمْ يَتَّخِذْ صَاحِبَةً وَّلَا وَلَدًا	Glory be to Him Who has neither a wife nor children
سُبْحَانَ الَّذِیْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ	Glory be to Him Who does not have offspring, is not the offspring of anyone and Who has no equal

Every Muslim ought to make the above du'aa part of daily recitations for it s a most excellent prescription for being saved from Allaah's punishment.

Before he passed away, Rasulullaah ρ used to recite the following du'aa whether standing, sitting or reclining.

سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْ لِیْ
وَتُبْ عَلَیَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

"Glory be to You, O Allaah our Rabb and All praise belongs to You. O Allaah! Forgive me and accept my repentance because You are the One Who accepts repentance and the Most Merciful."

Rasulullaah ρ sometimes worded this du'aa differently, but the meaning is the same.[44] Another du'aa worth reciting regularly is:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِعِزَّتِكَ يَا عَزِيْزُ وَبِقُدْرَتِكَ
يَا قَدِيْرُ وَبِحَمْدِكَ يَا حَمِيْدُ وَبِحِكْمَتِكَ يَا حَكِيْمُ وَبِرَحْمَتِكَ يَا رَحِيْمُ
وَبِعَظَمَتِكَ يَا عَظِيْمُ وَبِعَفْوِكَ يَا عَفُوُّ وَبِفَضْلِكَ يَا رَحْمٰنُ وَبِمَنِّكَ يَا مَنَّانُ
اَنْ تَحْفَظَ عَلَیَّ الْاِيْمَانَ فِیْ اٰنَآءِ اللَّيْلِ وَاَطْرَافَ النَّهَارِ قَائِمًا وَّقَاعِدًا
رَاكِعًا وَّسَاجِدًا يَقْظَانًا وَّنَائِمًا حَيًّا وَّمَيِّتًا وَّعَلٰی كُلِّ حَالٍ يَا اَرْحَمَ
الرَّاحِمِيْنَ ۔

And Allaah knows best what is most correct.

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[44] *Durrul Manthoor* (Vol.6 Pg.408)